1:Haskins K-4,5 (1952-1954)1956 SO11 Bahia Brazilians SO11

241 311 Southwest of the estuary of the Rio Paraguaçu, in Maragogipe and São Filipe, the crop pattern becomes very complex, as is shown by the relative distribution of cropland in São Filipe:

Manioc	33	per cent
Sugar cane	28	" "
Coffee	25	" "
Tobacco	11	" "
Peanuts	1	" "
Corn	1	" "

Plus small areas of beans, oranges, bananas, sweet potatoes, and coconut.

174 245 249 311 It is very likely that there has been a historical connection between the coffee culture of São Filipe and the main coffee zone far to the southwest. Apparently the development of tobacco cultivation in Santo Antônio has severed this connection.

249 244 221 Cultivation Systems--Tobacco and Manioc. The "ideal" system of cultivation of tobacco and manioc[1] in the tobacco-manioc region has the following general patterns:

[412] (1) In mid-February a small tract, very commonly with an area of one tarefa[2] but sometimes larger, is cleared in the capoeira de caatinga (second-growth scrub-forest) or the capoeira de mata (second-growth littoral forest). Generally the capoeira is low brush, two to five feet tall, which is easily cut with a facão--a long heavy knife which is a universal agricultural tool. Any heavy waste material that can be moved is dragged away from the plot; if there are tree stumps, they will not be grubbed out.[3] Sometimes the waste material on the surface of the field is burned, but this is by no means universal.

(2) A favored spot, either within the cleared field or in the adjoining capoeira, is prepared for a seed bed. Usually a site on the edge of a wood or near a steep slope is selected. Any available waste materials--corn stalks, old tobacco plants, weeds, brush, pieces of wood, and the like--are piled on the small plot, allowed to dry, and then burned.

1:Haskins K-4,5 (1952-1954)1956 SO11 Bahia Brazilians SO11

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221 (3) When the first rains come, the soil of both the seed bed and the fields are worked up with a hoe so that all vegetable matter is buried and all weeds turned under.

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[417] (4) If possible the land is fertilized. Under "ideal" circumstances cattle are penned nightly over the area by means of a small temporary corral. The corral may be maintained for a long period over the seed bed, but on the field it is moved frequently so that the whole area is fertilized. Generally the resulting manure is left exposed to the sun and rain until planting time. However, this "ideal" method of fertilization is rare. A very large number of tobacco cultivators have no cattle—they are too poor and their operations are too small for livestock. Most cattle are held by fazendéiros (ranchers) who do not themselves grow tobacco. Moreover, the intensiveness of cultivation keeps the cattle population too small to provide enough manure for all local needs. Usually it is necessary to buy fertilizer. Cattle manure is sometimes purchased from a local fazendéiro. More and more, however, the tobacco cultivators are dependent upon cattle, or better still, goat manure which is trucked into the Recôncavo from the sertão. The manure is spread over the seed bed to a depth of about one inch and over the field in such depth as the quantity allows.

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22 (5) From mid-April to the end of May, depending upon the weather and the condition of the tobacco field, the seeds are planted. Almost without exception the seeds are taken from completely exhausted tobacco plants of the previous year, plants no longer able to produce salable leaf. The soil is broken open and loosened, and the seeds are sown directly into the fertilizer. Since the fertility of the seeds is very low, they are sown very thickly. The seed bed is fenced but is rarely covered. In sixty to seventy days the seedlings are ready for transplanting.

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• 221 (6) In June, as the rains increase and as the seedlings are ready, the soil in the field is again broken, and small ridges about 18 inches apart are made with a hoe. Occasionally manure is put into the hills at this stage in place of earlier fertilization. Then the young seedlings are planted in the ridges and a small quantity of water added. Ten days or two weeks later there is a replanting where the original seedings have failed.

(7) A few days later the ridges are further hilled up. Thereafter the field is kept clean with a hoe.

(8) When tips begin to form, about two months after planting--late July or early August--the plant is topped so that six to ten leaves remain.

(9) About three weeks later the whole upper stalk is harvested. Two or three shoots near the ground are then allowed to develop. These shoots are topped, and eventually their leaves are harvested. As many as eight separate harvests are made from the shoots, and often this form of harvest continues into December.

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276 (10) The harvested tobacco is tied to a long pole or rack and hung under the roof of the dwelling, beneath the eaves, or occasionally in separate thatch and adobe "barns." If the weather is damp, a fire is used to hasten drying. After they are thoroughly dried, perhaps three or four weeks, the leaves are cut down and stripped from the stalks. They are then graded, tied into bundles, and laid aside until they are sold, or if the farmer is a large producer, until a fermentation bulk is assembled. The entire season's harvest is piled on the stack, and it is sold to the buyer at the end of the year.

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244 The sequence of cultivation following the harvesting of tobacco is as follows:

(1) The field is turned with a hoe--if some tobacco plants are

1:Haskins K-4,5 (1952-1954)1956 SO11 Bahia Brazilians SO11

243 244 [134] either separately or in conjunction with tobacco and manioc. They are frequently grown on land thought to be not suitable for tobacco cultivation yet too good for manioc alone, such as the steeper slopes of the crystalline area where the heavier soils do not produce good quality tobacco.

Since the area in corn and beans is small and the amount of slope land large, the capoéira is extensive and frequently quite tall. After the slopes are cleared, the land is very often planted to mixed corn and beans, more rarely to one or the other. The crops are planted [221] in March or April, perhaps in May, and even in June for beans alone. The planting season for these crops is extended both because they are tolerant of changes in season and because as crops secondary to tobacco they have a lesser priority. Some corn is usually planted early enough [527] [262] so that it will ripen in time for São João (mid-summer day) festival for which fresh corn-on-the-cob is the traditional food. This festival is usually the beginning of the corn harvest, but the bean harvest [251] begins a month later. Both crops are harvested by hand and, after drying, are shelled by hand, sacked, and either stored or sold. When the fertility of the soil is higher than normal or when there is labor to spare, the field may be planted to manioc after the corn and bean harvest.

243 244 249 311 As a result of the interpenetration of the corn-bean and the tobacco-manioc systems, in many regions and on many individual properties the two co-exist. Usually the upland fields are in tobacco and manioc, with an occasional plot of corn and/or beans. Usually the slope-land plots are in corn or beans.

249 The Cultivation of Sugar Cane. In distinction to the crops discussed above, sugar cane is grown under a system of permanent

[The Private Plantation]

Then everyone dons his best and the women dance while the men play the drums, tambourines, and cavaquinhos (a ukelelelike instrument) or simply stand around watching, gossiping and "passing the branquinha" (the local white rum).

There is a hierarchy of personnel on the plantation, which starts with the owner, Dona Sinhá, and her family. On other plantations the owner is also sometimes a lawyer, doctor, or engineer whose main interests, both economic and social, are in the city of Salvador. This is not always the case, however, for many owners are only rural proprietors, as is Dona Sinhá. But it is always considered a sacrifice to be obliged to spend the winter on one's plantation. It has been a traditional prerogative of the plantation master to spend the winter in the city, and it is one of the traditions kept up today by the planters. However, as soon as the rains show signs of abating in August or September, Dona Sinhá appears on the scene, generally grateful for her release from the city and from the round of anniversaries, parties, and official functions she feels called upon to attend while there.

This aspect of partial absenteeism has given rise to the next rung in the hierarchical ladder: the overseer. As such he is a relatively new phenomenon, but he has actually been part of the scene for a long time. At the time of the engenho, the feitor-mor, or head foreman, frequently occupied the place of today's overseer. Seu Paulo is the focal point for most activities on Fazenda das Moças. It is he who puts into action Dona Sinhá's plans, for he has the greatest contact with the workers in the fields and at home, on the arruado (the street on which the houses are located). During the time Dona Sinhá is away he is ruler of the plantation (dono da terra).

Seu Paulo rose from the workers' ranks; he is familiar with all aspects of sugar-cane cultivation, and is able to handle men and to deal with the owner as well as with the workers. He is a dark mulatto, about forty-six years old, with a large family. He is sought after by the workers as godfather to their children. He rents a small piece of land on which he raises his own sugar cane. He has his own burros, oxen, and carts, which he rents to Dona Sinhá during the harvest season. Although unable to read or write, he can do figures in his head in an astounding fashion. He dresses well, in what is sometimes thought to be an attempt to imitate the plantation master of bygone days, while Dona Sinhá and her family have adopted a more comfortable garb for the country--"modo ameri-

2: Hutchinson E-4,5 (1950-1951) 1967 SO11 Bahia Brazilians SO11
VILA RECÔNCAVO

[The Usina]

Financially the two units--factory and plantation--are run separately. One set of books is kept for the agricultural part, and one set for the factory. The six plantations combined produced eighteen thousand tons of cane in 1950, although they had planned on twenty-three thousand. The fall in the expected harvest was due to several things. First, less new cane was planted, because of the activities of the petroleum workers who were invading the cane fields of the factory and drilling oil wells. (The first time a field is cut, the percentage of cane is higher than that obtained by cuts during the next four or five years. The same amount of land, therefore, will produce more cane if it is replanted regularly. The factory, however, deemed it wiser to be content with the older plantings for one year because of the oil workers' invasion, for newly planted cane is more subject to damage than an established field.) Second, during that year there was a serious drought which affected adversely the growth of sugar cane. There is no irrigation in the Recôncavo, and during the drought seasons which come periodically a partial crop loss nearly always occurs. In addition one entire taboleiro caught fire and burned to the ground, causing the loss of many tons of cane.

The agricultural cycle and the work on a plantation may be divided into two broad epochs, summer and winter. Summer is the busiest season, for it is harvest time and all hands are occupied, including the migrant workers. The cutters with their machetes cut an average of three to four tons a day apiece, which must be quickly loaded and carried to the factory and milled, for the longer the lapse of time between the two operations, the greater the loss of sugar content. After a field has been cut, one of two things occurs. If it is to be turned into pasture, it is fenced, and the draft animals are turned loose in it. Otherwise the leaves which were cut from the top of the plant and left lying on the ground are burned, and within a short time the roots start sending up new shoots. This old planting (soca) each year gives a decreased yield. As a rule a field is cut and burned three to four years before being turned into pasture. In the days of the old plantations, when the soil was more vigorous, cane of twelve years was considered "new cane." Now, however, the yield is so decreased by the increasing poverty of the soil that three to four years is the best, depending upon the amount of rain. During the summer, if land is prepared and there are prospects of heavy showers, "summer plantings" may be made. They are never as good as those done in the winter, for the sun frequently

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VILA RECÔNCAVO

[The Usina]

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•221 kills the new shoots. Toward the end of summer, the pastures or garden plots which are to be made into new plantations (rêgo novo) are prepared, for such work is usually done in accordance with conditions of the land rather than only at the [433] time of planting. New plantings yield an average of thirty to forty tons per acre. Cutting, transporting, burning, and planting are done by the resident workers, while the weeding and general cultivating are carried out by the migrant laborers.

Work in the winter period can usually be handled by the resident workers alone. The planting of cane goes on throughout the year, but the most favorable time is during July and August, when the rains begin to diminish in constancy and the sun shines longer. Cane planted at this time gives the greatest yield. The seed used is the top part of the cane itself, the "eye" which appears just below the leaves. As a rule each plantation furnishes most of its own seed. That for the summer planting comes from the cane which is cut to go to the [654] factory, and that for the winter from small plantings made previously for the purpose. The state government also maintains an agricultural station in the area, from which the planters can get seed. During the winter all repairs are made on houses, fences, and equipment, and of course the necessary drainage ditches must be built or repaired and seasonal cultivation and clearing work must be done.

*249 The usineiros maintain that the agricultural operations pay
435 more than does the factory. The factory plantations sell their cane at the same price as the private suppliers, a price fixed by the Institute of Sugar and Alcohol. This price has gradually gone up as have all the factory costs. But the ceiling price of sugar, which is Cr$166,00 a sack, has not increased. In 1951 the cost per sack of sugar at Usina São Pedro was [434] Cr$132,00. Each year the costs rise, creeping nearer and nearer to the selling price. So while the books show that each plantation is making more money for its cane, the factory's books show a slackening of profits. At the moment, most of the factories in the Recôncavo are engaged in refining their processes in order to get a higher percentage of sugar out of [433] each ton of cane. The Usina São Pedro is only able to get an average of eighty kilograms of sugar per ton of cane, while the largest factory gets one hundred kilograms per ton. The factory also loses money because it pays for the cane by the ton of dead weight, and not by the percentage of sucrose the cane contains. As a result the planters are interested in rais-

VILA RECÔNCAVO

[Town Life]

is very rough, though strong. Most of the men complain about it, for it cuts their hands when they are fishing and the action of salt water on the cuts inflames their hands badly.

There are between seventy-five and one hundred canoes in Vila Recôncavo, of all sizes, from 16 to about 50 feet long. They come from the southern part of the state, and cost between Cr$1.000,00 and Cr$6.000,00 apiece, depending on their size. They are made of vinhatico preto, a large tree from which an entire canoe can be hollowed out. As the canoes grow older, they are strengthened inside by the addition of ribs. The center support (pé do banco) has a hole in it through which a mast can be stepped for sailing. The fishermen use a variety of sails, but usually a simple square sail called traquête. Four flour sacks sewn together make a passable square sail. The canoes last a long time and are handed down from generation to generation. A hundred years is not an uncommon age for such a craft.

The majority of fishermen cannot swim well and have a great respect for the water on two counts: the water is deep, which to them implies danger, and it is said to hide large, man-eating fish. There are stories of three men who have disappeared in the last few years, snatched away by fish. One was a baixador, and the other two fell overboard. Falling is not uncommon, for often a man steps on a small fish on the bottom of the canoe or simply slips on the wet wood, loses his balance, and goes overboard, as the canoes are narrow-beamed and unstable. In their canoes they are fearless, and will go anywhere in any weather. Severe storms which arise suddenly are ridden out in the canoe, which generally lies at anchor while the men lie under cover of the sail, peering out occasionally to see if the weather is clearing. Many of them, however, become violently ill on a larger boat during a storm.

Winter is the most productive season for fishing, although the most uncomfortable. There are many storms, and the rains are more or less constant. But the fishermen say that the mixture of salt water with the fresh water from small rivers emptying into the bay seems to produce many more fish than in the summer months. The fishermen dress only in a pair of shorts and a straw hat when fishing, and remain in the cold rain for hours on end. Colds are common among them, as is rheumatism among the older men.

There is always a market for fish. There is a discussion currently going on in Vila Recôncavo, for some of the older

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464 were included in Group 4 because they worked for a nonprofit charitable institution.

Occupationally, the town dwellers differ sharply from the
464 people of the rural area of the community. Their work rare-
184 ly requires them to go out of town to the rural area. Of the
463 entire working force of the town, only twelve men are em-
632 ployed in the sugar industry. Even during the harvest season,
[427] the town does not supply men to work in the cane fields or the
[492] factory. However, the few people in town who have mules occasionally rent them to planters during the harvest season to help carry the cane. The twenty-five petroleum workers have to leave town each day for work, but their work is also very different from that of any of the rural dwellers.

463 In the town, as on the plantations, there is specialization
184 and division of labor. Among the fishermen, each man fishes constantly with one or two types of net. Change from one type of net to another is unusual and disliked. A fisherman seldom supplements his fishing by planting a garden. Instead, he depends upon his catch of fish to give him enough money to buy garden produce, as well as meat and manufactured articles. In his turn, the gardener never fishes, depending upon the returns from his garden to buy what he does not produce.

[512] Daily routine for the fisherman varies considerably because it depends closely upon the tides, while the daily routine of merchants, teachers, and bureaucrats, as well as household servants and craftsmen, follows a more citylike
• [221] pattern, beginning at about seven in the morning and ending late in the evening. There is also less seasonal variance in the work of the town dwellers, for it does not depend upon the planting and harvesting of crops as does that of the rural workers.

369 The town and plantation ways of life also vary considerably
557 with respect to paternalism, which plays a much smaller part
184 in the life of the town dweller. Most of the municipal bureaucrats have patrons among the rural landowners who have placed them in their bureaucratic positions. Bureaucrats, in turn, are to a smaller extent the patrons of people living in the town, particularly of their household servants. Although they have neither the financial resources nor the prestige to provide the security which a rural landowner can offer his people, they do what they can to help whenever asked. This help often takes the form of asking their own patrons for help